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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURD'N ROBINS, EDITOR.

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From the Christian Watchman.

AN ANSWER TO DR. WOODS' LECTURES ON INFANT BAPTISM.

SENEX, No. 4.

LECTURE VI.

"I now proceed to the argument in favour of Infant Baptism from Ecclesiastical History," says the Doctor. (106) And in putting on his harness he triumphs much. "The testimony of Ecclesiastical History is just such as we should expect." And (114) "I am very confident that an argument like this on the opposite side, would be seized and confidently relied upon as a mighty and unanswerable argument against Infant Baptism." Let us now calmly examine this mighty and unanswerable argument. "My first citation is from Justin Martyr, who was born near the close of the first century, and who wrote his apology from which the citation is made, near the middle of the second century. Among those, who were members of the church, he says, *there were many of both sexes, some sixty, and some seventy years old, who were made disciples to Christ from their infancy.*" The word he uses is the very word Christ had used in his commission to the Apostles. The persons referred to were made disciples, *ek paidon*, from their early childhood." The strength of this argument lies in his translation of the words, *ek paidon*. But be it known that this is not the only translation, nor is it the usual meaning of the phrase. The first signification given by Schleusner is *Puer*. A boy, a girl, a youth, a young man, and it embraces," says he, "like the Hebrew language, every age of man from his nativity to adult years, or years past infancy." Now for examples. Matthew xxi, 15—"The boys that cried in the temple are called *Paidai*." Luke ii, 43—"Jesus when twelve years of age is called *Pais*." Acts xx, 12—"The young man Eutychus, who fell from the window when Paul was preaching, is called *Paidas*." Genesis xxiv, 22, in the Septuagint. Give me the damsel to wife. She is called *teen paida*. With how much propriety then can Dr. Woods say that "Justin understood the command of Christ to make disciples and baptize, as applicable to little children?"

I will now in my turn "seize" the apology of the Martyr, to use phraseology of Dr. Woods, and "how confidently I may rely upon it as a mighty and unanswerable argument," the reader will judge. In this Apology, Justin, addressing the Roman Emperor, says, "I shall now lay before you the manner of our dedicating ourselves to God upon our conversion; for should I omit this, I might seem not to deal sincerely in this account of the Christian religion. As many, therefore, as believe the things taught by us, and take upon them to live accordingly, are taught to pray, we praying together with them, and then, and not till then, they are brought to a place of water and there regenerated. The reason of this we have from the Apostles; for having nothing to do in our first birth, the penitent makes the second birth an act of his own choice." Now observe first: The caution of the Holy Martyr. He would not omit the manner of the Christians in dedicating themselves to God, and, therefore, we may rest assured he would not omit so important an article as the custom of baptizing infants. Secondly: He describes baptism in such a manner as makes it wholly inapplicable to infants. The first birth, he says, is *without our consent*. The second birth or baptism does not depend upon necessity, or the will of another, but on our own will. The opposition lies here. We were generated *without our knowledge or choice*. We are regenerated or baptised *with our knowledge and choice*. And this shows that infants, who are not capable of that knowledge and choice, are, consequently, not capable of this baptism. If they are to be baptized, it must be without their choice as much

as their first generation was, which destroys St. Justin's opposition, and, therefore, must be thought inconsistent with his notion of the matter." "This passage of Justin," says the learned Barnage, "overthrowing the doctrine of confirmation, is of so much weight with me, that I think the patrons of that doctrine cannot possibly answer it." As it is equally strong against Infant Baptism, I should be glad to see how Dr. Woods can answer the foregoing argument, which I have taken from Dr. Gale's Reflections on Wall, page 456, 457.

Irenæus comes next. (107) "Irenæus, a disciple of Polycarp, who was a disciple of John, was also born near the close of the first century." He says, "Christ came to save all persons, who by him are born again unto God, (*renascuntur in Deum*) infants and little ones, and children and youth and elder persons." Wall and other writers of the first ability, have satisfactorily shown that the word, *renasci*, in the writings of Irenæus and Justin, signifies Baptism. In this argument we are not concerned at all with the opinions entertained by Irenæus as to the efficacy of Baptism. Our only inquiry is, whether it appears from his writings, that Infant Baptism, was the prevailing practice. The passage above cited contains satisfactory proof of this, as it admits of no construction which can lead to any other conclusion." To this construction, and to this conclusion, there are several weighty objections. I shall mention only two, and these, I think, decisive. Dr. Wood's construction of the passage is this. "Christ came to save all who by him are baptized," (for according to him, *renascuntur in Deum*, signifies to be baptized) *infants and little ones*, &c. But did Christ come to save all that are baptized by him or his ministers, for Christ baptized none himself? Dr. Woods will not say it, nor did Irenæus say it. For, first, it makes the passage nonsense. What meaning is there in saying, *All who are saved are baptized by Christ unto God*? Secondly, if it have a meaning, as Dr. Woods thinks it has, then it makes the Father say that *all who are baptized are saved*, a doctrine which he has no right to attribute to Irenæus.

Tertullian is the next introduced. "Tertullian who was born about the same time with Irenæus, argued in favour of delaying Infant Baptism in the case of little children. But it is manifest, that what he said on this subject was in opposition to common use, and in favour of introducing a new practice; just as much as his argument for delaying Baptism in regard to those who are unmarried, and in regard to widows."

Dr. Woods says, that Tertullian "argued in favour of delaying baptism in the case of little children." Hence he concludes that the baptism of little children was in common use, and not a new practice in his time. But how old were the little children against whose baptism Tertullian argued? He tells us himself. "They just know how to ask for salvation." They must, therefore, have had some conceptions about salvation, however imperfect. And what are the reasons he urges against their baptism? First: They may expose their sponsors to danger, by their death or their evil dispositions. The second reason is given in a question. Why should that innocent age hasten to the remission of sins? This refers to the mysterious inherent efficacy of baptism, which the early Christian Fathers erroneously attributed to baptism, mentioned by Dr. Woods, page 143, and with which, he justly observes, at page 107, we are not at all concerned in this argument. His third reason is, that it is contrary to the reasonable customs of the world and the church. The world doth not entrust minors with secular affairs. This reason also is grounded on the peculiar notions of the Fathers respecting the efficacy of baptism, with which we have nothing to do. His fourth reason is, that it is unsupported by Scripture. "Our Lord indeed said," continues Tertullian, "Forbid not little children to come unto me, but it was to be instructed and when they understand Christianity, let them be baptized." This was the opinion of Tertullian respecting the words of our Saviour in Matt. Mark and Luke: Suffer little children, &c. Whether correct or not, it is now of no importance to us. But all these reasons show that the children whose baptism Tertullian was desirous of deferring, were not very young children—and that infants of a few days old it was not the custom then to baptize. However to baptize even children old enough to ask for baptism was an innovation. If it had been a custom, Tertullian would not have written against it, for he was a great advocate for tradition, as appears by a long extract from his works,

(too long to be inserted here,) to be found in Wall's History of Infant Baptism, Vol. ii. p. 381, ch. ix. Sect. 4. But Dr. Woods affirms, that what Tertullian said on the subject of delaying the baptism of infants was in opposition to common use, and in favour of introducing a new practice—just as much as his argument for delaying Baptism in regard to those who are unmarried, and in regard to widows.

But here he is mistaken. For Tertullian says expressly, that "unmarried women, both virgins and widows, are kept waiting, (it was the common practice) either till they marry, or are confirmed in a habit of chaste single life." And this was a fifth reason why the baptism of infants should be delayed. As if he had said, You delay the baptism of unmarried persons till they are confirmed in good habits, why not then, for a like reason, delay the baptism of little children? The very reverse then of Dr. Woods's conclusion is the truth; for it is manifest that what he said on this subject was in opposition to a new practice, and in favour of continuing the common custom.

The testimony of Origen follows that of Tertullian, (108) "The testimony of Origen is very explicit. 'The church received a tradition, or order, from the Apostles, to give Baptism to little children, also; etiam parvulis dare baptismum.' This testimony of Origen is of great weight." I cannot well account for the fact, that Dr. Woods should have given this passage as an extract from Origen. He must have known that the original Greek of Origen is lost, and that what he cites is from a very licentious translation in Latin, by Rufinus. But Rufinus shall give the character of his own translation. "I add some things, and supply what is wanting, and shorten what seems too long. But Origen laid the foundation, and furnished materials for the structure." "What man in the world, says Dr. Gale, could persuade himself that an argument may be founded on such versions?" Mr. Daille says, "Certainly Rufinus hath so filthily mangled, and licentiously translated the writings of Origen, Eusebius and others, which he hath translated into Latin, that you will hardly find a page in his translation where he hath not cut off or added, or at least altered something;" and Mr. Pierce in replying to Dr. Nichols, who had, like Dr. Woods, referred to Origen as a witness, observes—"As to what our author refers to in Origen, we cannot tell whether it be Origen's or Rufinus's testimony." How then can Dr. Woods say, "The testimony of Origen is of great weight?"

It is unnecessary to examine any later evidence, because it is probably Pædobaptism began some time in the third century, or the latter part of the second. But it is denied that it was the universal practice even at that time. In the year 257 a Bishop named Fidus wrote to St. Cyprian, to know whether children might be baptized before they were eight days old. Now it is impossible, if the baptism of infants was the constant practice of the Apostles, and of the church for above 200 years, that any one, especially a Bishop, should be ignorant at what age an infant might be lawfully baptized.

At page 112, the Doctor argues against Infant Baptism, from the impossibility of its introduction into the church, either suddenly or gradually, without leaving some traces, which would have been visible to those who succeeded.—"Should any one say, that there might have been a change, and that the baptism of infants might have been introduced either gradually or suddenly; I would ask, where is the evidence of this? Even if all who lived at the time, had been united in such a change, it could not have taken place without leaving some clear proof of the fact; some traces, which would have been visible to those who succeeded."

The following quotation from Chillingworth may be given as an answer. "If any man ask, How could it (corruption in the Church of Rome) become universal in so short a time? Let him tell me how the communicating of infants became so universal; and then he shall acknowledge what was done in some, was possible in others."

This argument of Dr. Woods being one which the Roman Catholics use to defend the superstitious practices of their church, is answered by Archbishop Secker in his first sermon against Popery. Edition published at Windsor, Vermont. It is answered also by Bishop Stillingfleet and many other Pædobaptists. See Booth.

It is not a little singular that so many arguments for Pædobaptism are iterated and reiterated by those who write in favour of it, and that no notice is taken of the many answers which have been given them, by some of the greatest and most eminent

men of their own persuasion. These answers appear clear and perfect to their Baptist brethren. Why not then show their fallacy or yield to their force?

Dr. Woods "offers a few remarks on the value of his argument from early Ecclesiastical History." (110) I beg leave to follow his example.

It has been shown, and I hope satisfactorily, that Justin Martyr, so far from being an evidence in favour of Infant Baptism, is an evidence against it, that Irenæus says nothing about it, that Tertullian treats it, or rather the baptism of little children, who were old enough to desire it, as an innovation. And that it was an innovation is proved by the letter of the Bishop Fidus to St. Cyprian, written above a half a century afterwards. As to the testimony from Origen, I have shown that it is worthless. Augustine, who, according to Dr. Woods, was born in the middle of the third century, is the first Father, who is produced by the Doctor, that can with truth, be affirmed to have said anything explicit on the subject. Now for the value of his argument from Ecclesiastical History. The fathers, who mention Infant Baptism, are those who are relied upon by Roman Catholic writers, to prove that their superstitions were practised by the Apostles. If Infant Baptism, then, is to be established by their authority, so are the customs of adorning the cross, and the pictures of our Saviour, for St. Augustine did both. See Bede's Ecclesiastical History, as quoted in Milner's End of Controversy. "But these fathers come too late," says Archbishop Secker, "and deserve little or no credit."

SENEX.

From the new Baptist Miscellany.

Prophetic description of Modern Infidels.

"Let him that readeth, understand."

"For there shall come, in the last days, scoffers, walking after their own lusts, and saying—Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The first characteristic of Modern Infidels, delineated by the Apostle, is the use of *profane ridicule*, as scoffers at sacred truth. No weapon employed against Christianity can be more easy or more effectual than ridicule and scorn. It is the easiest thing in the world to bring the most sacred truths into contempt—to exhibit the sublimest objects in caricature; and to make the wisest and best members of society appear ridiculous. And as these weapons are easy to manage, and may be played off by the weakest and worst of men, so their effects are often more mischievous than a grave or more formidable attack. There is something in certain minds which makes them shrink from the finger of scorn like the sensitive plant. They could endure persecution; they could suffer privations; they could make sacrifices in a cause which they believed to be of God; but the moment their cause is made to look ridiculous, and themselves like fools for supporting it, their courage melts away, and they abandon without reflection what a sober judgment would have taught them to revere and love.

But the use of jesting and ridicule, on subjects which depend upon evidence, is unphilosophical and unjust. There may sometimes arise among men, customs and opinions of so frivolous and absurd a character as to admit of no opposition but ridicule. But in matters of fact, which depend on testimony or appeal to reason, and in things sacred and divine which affect the conscience and the heart, the use of ridicule cannot be admitted. If we could collect all the jests which have been employed by the enemies of the gospel, from the Jewish pharisees to modern scoffers, they would not weigh a feather in the scale of argument, to determine whether or not its facts be true, or its claims well established. If indeed we consider the principal truths which Christianity offers to our attention, there is nothing to justify or require contempt. If we reflect a moment on the evidences of its authority, there appears at least a strong sensibility in its behalf. And we when we think of the firmness with which it has been believed and maintained in all ages, even by many of the wisest and best men, who could have no motive for their conduct but the love of truth and regard for rectitude, it must at least be entitled to the serious and candid attention of all mankind. If, in fact, there be only a possibility that Christianity is a revelation from God, designed for the salvation of the world, no man ought to treat it with levity and scorn till he has fairly examined its pretensions and proved them to be untrue.

But sceptics and unbelievers, from Voltaire to the numerous scoffers of the present day, have been chiefly remarkable for their low jests and misapplied buffoonery. Their object has been to make Christianity appear ridiculous—to laugh its friends out of countenance, and induce them to think that religion must be discarded by all the sensible and rational part of mankind, and be left to find a refuge only among the ignorant, credulous, and weak minded. Judging from their tone, and manner, and sayings, one might suppose they were men of extraordinary powers, who had monopolized all the good sense and honesty to themselves, and left the gospel simply to knaves and fools. Having employed their ridicule with effect in one or two cases, and against things falsely called Christian, they proceed to attack the most sacred verities, and consign the whole system to contempt. Sometimes these weapons are concealed under a pretended regard for the truth in its native purity; but others, with a boldness peculiar to themselves, resort to an undisguised and unqualified use of profane ridicule and impious blasphemy. In either case, they have verified the prophecy under consideration, and left the cause they despise unmoved by their sarcasms, like a rock on the sea shore on which the foam of the swelling surge makes no impression.

A second prophetic mark in the character of the modern enemies of the gospel is *depraved morals*, "walking after their own lusts." It would be uncandid and unjust to affirm that unbelief is an invariable proof of corrupt morals or that all sceptics are bad men. There are many causes besides profligacy which excite prejudice, and produce a total alienation from the gospel. Many causes of a purely intellectual kind, some favourite hypothesis some long indulged prejudice, may lead to a settled scepticism in men of amiable minds and good morals, whose characters as members of society would be no dishonor to a Christian church.

But the generality of sceptics who answer the character described by the apostle, have been men of those principles and depraved morals; whose scepticism has been the cause or consequence of unrestrained profligacy.—We know but little of the private character of men most distinguished in recent times for the avowal of infidel opinions, and from whom the fairest estimate may be formed of the whole body. But what we do know is decidedly in favour of this conviction, and too exactly corresponds with the apostle's language; so that if some reject the gospel for reasons purely philosophical, facts oblige us to believe that the greater part do so from the influence of a depraved heart.

Indeed the influence of bad passions must naturally render men enemies to the gospel, unless restrained by the fear of public censure, or the deep and indelible conviction of their own minds. How can the proud, the ambitious, the domineering, and the unjust, do otherwise than dislike religion which condemns their prevailing passions, and enforces humility, moderation, and a due regard to the just rights and common feelings of all?—How can the mean, the selfish, the malicious, or the revengeful, love a religion which abhors these qualities, and inculcates charity as its great commandment? How can the voluptuous, who delight in sensuality, help wishing to relinquish a doctrine which teaches self-denial and moral purity as its first law? Men do not love to be at war with themselves, or to carry a tormentor in their own bosoms. If passion refuses to be governed by principle, principle must be silenced, or brought down to passion. When the heart is against the truth, it is easy to find out objections, to multiply difficulties, to evade an argument, or to disbelieve the clearest testimony. Feeling its authority irksome; many secretly wish it were not true; and from wishing they soon came to believe as they desire.

But if depraved morals tend to scepticism, this again naturally fosters depraved morals. Take away the restraints of religion, and those arising from prudence, and from society will have little force. Motives to virtue owned and felt by a confirmed infidel, are faint and few. Men of good morals, formed by education and better principles, may retain their purity in spite of scepticism. But unbelief never yet made a bad man good, or a good man the better for his infidelity. Christians may commit sin in defiance of their acknowledged principles: but when scoffers walk after their own lusts, they evince the legitimate tendency of their system, and show what the generality would be, were it not for the influence of religion and the restraints of Christian society.

From the *Philadelphia Recorder*.
WORK OF GRACE.

1. Wherever there is a general work of grace on the heart, there will be a deep and abiding sense of inbred corruption. It is the awakened sinner only, who clearly understands St. Paul's comprehensive words—"In Adam all died." He feels that "the heart of man is only evil, and that continually." That in the stricter sense of the terms, "his whole head is sick, and his whole heart faint." "Woe is me," is his penitent confession, "for I am a man of unclean lips, and dwell among a people of unclean lips." When in the yearning of his inmost soul, he would arise from the dross of sin to nearer communion with God, he finds his heart cleaving to the earth and prays that God would "quicken him according to his word." Often when he would "do good, evil is present with him," and when he would press forward, the heart of unbelief draws him from his purpose. He feels now the full force of the Psalmist's expression, "that he was shapen in iniquity, and conceived in sin," and that under its moral power he is now suffering.—The inveterate nature of sin appears with tenfold strength, when he remembers how long it had held him in bondage; and that even now, with his understanding enlightened, and his heart bent on the service of his Redeemer, the "flesh is striving against the spirit," it prevents the full exercise of his faith on the promises of God.

2. Such a view as the above, will eventually be followed by a deep sorrow for his own individual sin, accompanied by sincere repentance. Like the Psalmist, he will "go mourning all the day." So far from seeking any excuse, he will charge the guilt direct upon himself.—"Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth; for if thou Lord shouldst mark iniquity, O Lord, who should stand?" is his impressive language. Knowing that the "sacrifices of God are a broken and a contrite spirit," he feels that "godly sorrow which worketh repentance," drawing his heart in humble submission towards God. "Come unto me all ye that travail and are heavy laden," he hears his Redeemer saying, and feeling the weight of his own transgression, he falls at the divine footstool—he confesses his sins before the majesty of heaven, and for the sake of what Christ hath done and suffered, implores for mercy, pardon, and peace.

3. The mind thus exercised, will also have a clear view of his utter inability to do any thing towards his own salvation. "Not by works of righteousness which we have done," does he for a moment hope to obtain the favour of heaven. He looks to be "justified by faith, and to have peace with God, only through our Lord Jesus Christ." On his atoning blood he entirely relies for pardon. He sees that God has laid help on one that is mighty to save,—and renouncing self, with all "confidence in the flesh," he comes to Christ as a poor condemned sinner, Lord, I am thine, save me," is his plea;

Cometh I stand before thy face,
 I feel on me the wrath abide;
 'Tis just the sentence should take place,
 'Tis just, but O thy Son hath died.

Lastly. The youthful penitent will feel a conscience alive to the least approach of evil. Distrusting his own strength, he will avoid all contact with whatever would have a tendency to divert him in his course of holy obedience. So pungent have been his sufferings on account of past sins, that he will "hate the garments spotted with the flesh."—His desire and aim will be to "walk circumspectly, not as fools, but as the wise, redeeming the time." If those with whom he "walked in time past, in the lusts of the flesh," tempt him to turn aside, they find his heart is fixed, trusting in the Lord. If other temptations or trials assail him, he looks to that Jesus who suffered in all things like unto us, that he might succour them that are tempted,—and there he finds comfort. Should persecution or scorn, or neglect, on account of his profession of Christ, be his lot, he counts it all joy to suffer for his sake, who for our sins "endured the cross, and despised the shame." In fine, the awakened sinner is patient, humble, and contrite. He has renounced the old man with his deeds, and at least is seeking to put on the new man, who after God is renewed in true righteousness and holiness.

I fear, Mr. Editor, that if I have not trespassed on the patience of your readers, I have done it on your limits, and must therefore postpone the concluding remarks for a future communication.

LAICUS.

THE CHRISTIAN IN THE FAMILY.

Order is heaven's first law. God himself is the example of it; and by nothing does he bless his creatures more than by the steadiness of the order of nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides? What deviations in the changes of the moon? The sun knoweth his going down and his rising up. Even the comet is not eccentric; in travelling the boundlessness of space, he performs his revolutions of fifty or a hundred years, to a moment. And in all the

works of God, what seems disorder, is only arrangement beyond our reach; "for in wisdom he hath made them all."

Hear the apostle: "Let every thing be done decently and in order." The welfare of your household requires that you should observe the times. Every thing should have its season—your business; your meals; your devotional exercises; your rising and your rest. It is important to peace, and temper, and economy. Confusion is friendly to carry on evil work. Disorder also multiplies disorder. For no one thinks of being exact with those who set at naught all punctuality.

The same principle requires that you should keep every thing in its place. Subordination is the essence of all order and rule. Never suffer the distinctions of life to be broken down. All violations of this kind injure those that are below the gradation as well as those above it. The relinquishment of authority may be as wrong as its excesses. He that is responsible for the duties of any relation, should claim its prerogatives and powers; how else is he to discharge them? Be kind and affable to servants; but let nothing divest you of the mistress. Be the tenderest of fathers; but be the father; and no sensible woman will, I am sure, be offended if I add, be the most devoted of husbands, be the husband.—*Jay.*

Thoughts on reading one of Pearce's Letters.

What would a poor benighted heathen think, could he visit some of our churches, and be told that in those churches there were some hundreds who believed "that the heathen world were perishing for lack of a knowledge of the gospel," that the Saviour these Christians worshipped, had commanded his followers nearly 1800 years ago, to "go into all the world and preach the gospel to every creature?" Could he think that our faith, meant any thing, when he had seen how little we did to send the gospel to his perishing countrymen? Could he believe that we had any real regard or love for our Master, Christ, who could permit his direct command to remain so long unfulfilled? Would not the glaring inconsistency between our faith and works compel him to consider the religion we professed, of little worth? These thoughts have been suggested by a view of what the churches of our city are doing or rather what they are not doing to the 500 millions of dying heathen. Where is our love to Christ? Where our spirit of missions? Where too is the benevolent spirit and heavenly sympathy of primitive Christianity? And where among our ministers shall we look for even the shadow of Paul's spirit, who could wish himself accused from Christ for his unbelieving kinsmen—and wore out his life on a foreign mission—and how little does missionary intelligence kindle the souls of Christians in this city—and call forth such a burst of holy feeling as would warm the soul of a brother in Christ though labouring among the eternal snows of the north. Oh! methinks if the spirit of one such Christian as Samuel Pearce (a Baptist of England) breathed in our city, every true Christian among us would feel its warming and kindling influence. Thus writes this holy man to one of the Missionaries in India. "With pleasure approaching to rapture, I read the last accounts you sent us, the prospect of success is truly greater than my most sanguine hopes. 'The kingdom of heaven is like unto a little leaven hidden in three measures of meal till the whole is leavened.' Blessed be God! the leaven is in the meal, and its influence is discoverable."

"A great God is doing great things by you—Go on my dear brother, go on, God will do greater things than these. Jesus is worthy of a world of praise; and shall not Hindoostan praise Him. Surely he shall see of the travail of his soul there and the sower and the reaper shall rejoice together. Already the empire of darkness totters, and soon it shall doubtless fall. Blessed be the labourers in this important work, and blessed be He who giveth them hearts and strength to labour, and promises that they shall not labour in vain. Do not fear the want of money, God is for us, and the silver and the gold are his; and so are the hearts of those who possess the most of it. I will travel from the Land's end to the Orkneys, [the two extreme points of Britain] but we will get money enough for all the demands of the mission. I have never had a fear on that head: a little exertion will do wonders; and past experience justifies every confidence. Men, we only want; and God shall find them for us in due time; as for myself I think I am the most vile and ungrateful servant that ever Jesus Christ employed in his church, I frequently find a backwardness to secret prayer, and much deadness in it; and it puzzles me to see how this can be consistent with a life of grace. However, I resolve, that let what will become of me, I will do all I can for God while I live, and leave the rest with him; and this I usually experience to be the best way to be at peace."—*Alb. Christ. Reg.*

THE KINDNESS OF PROVIDENCE.

Some days ago, at a dinner-table in this city, the conversation happened to turn upon weak eyes, and the colors best a-

pted to favor them. This point being determined, a gentleman alluded to the kindness of Providence in spreading the whole face of nature with a mantle of green, instead of some other color, of a less mild and soothing nature.

"Yes, but"—inquired a gentleman opposite—"how will you reconcile your theory with the fact, that in high latitudes, the earth is half the year covered with a substance so bright and dazzling as snow?"

For a moment there was a painful suspense. The two facts seemed exactly to balance each other, and the whole company were expecting the argument would be given up, or the ground changed,—when the gentleman to whom the inquiry was addressed, presented an explanation which appeared as new to himself, as it was satisfactory to all present.

"You will observe, sir," he replied "that the ground is covered with snow precisely in those latitudes where for half the year the nights are long and tedious, and in that part of the year when the nights are longest. So low, at that season, is the course of the sun in the heavens, that by day the reflected light is seldom painful, while by night it supplies the absence of the moon. If snow had the hue of vegetation, (to say nothing of the unvarying sameness,) how many would perish in endeavoring to trace the dark pathless roads of a northern clime, in the solitude of a winter's night! How distressing would be such long continued darkness, in the midst of cold and storms! I think, therefore, that the goodness of God is not less manifested in giving to snow a brilliant whiteness, than in clothing vegetation with a lively of green."

The objector acquiesced, and all seemed impressed with the thought, that since we can see so much of the Divine beneficence, we ought always to presume that any indications to the contrary are only apparent, and might easily be explained, were our knowledge as extensive as our curiosity.—*N. Y. Obs.*

EFFICACY OF PRAYER.

Extract of an address of the Rev. Mr. Gough, delivered at the meeting of the Baptist Home Missionary Society, held at the city of London Tavern, June 17, 1828.

But he would now bring before the Meeting a short account of a pious man. In one of the villages where the people were sitting in heathen darkness, there was an old man, who once said to him, "There is nothing like prayer." He had been praying to God for eighteen years to send the gospel to the village. At the end of that time he was going to the parish church, and as he went along, two ladies passed by him, and said, you are going to church? Yes, he replied, because I don't like to set the example of breaking the Sabbath, and there is no where else to go to. Do you object to go to church said one of the ladies? Yes, he answered, I fear the blind are leading the blind. Do you suppose then, that the spiritual instructor, and my sister and myself, who have had such an education, are going the wrong road? I do, indeed, Madam. The next morning one of the ladies called upon him and said, I have had no rest all night, I fear you intended to convey the idea that I was ignorant of my state, and the way of salvation.—That, said the man, is what I intended to convey. She entered into conversation with him, and said, I begin to feel very much for the poor villagers in this place. I will converse with some of them (mentioning certain persons.) I will call them together, and read to them. She did so, and in a short time again called upon him and expressed a desire that some one should pray before them; I cannot do so, she said, but will you come? Yes, the man replied. He went, and after a short interval of time several persons were deeply impressed, and adopted a plan to have the gospel introduced among them, a female agreeing to let them have her house to preach in for twelve months. The clergyman having heard of the circumstance went to the woman and endeavored to intimidate her, threatening to write to the Bishop. She replied here is the register, Sir, what can I do? He went away disappointed; the gospel was introduced; a church was formed, consisting of eighteen members, and the old man who had prayed for eighteen years became a deacon. This place also became too small, and the lady to whom the old man made the remark in the first instance, and who had suffered much persecution from the part she had taken, being waited upon respecting the subject, she said, let God be glorified for the good that has been done in this village; a place of worship shall be erected, let the Baptist Home Missionary Society have all the credit of it, and then let me have all the pleasure of paying for it. See, said the Rev. gentleman, what a chain there is in the divine procedure, in answer to prayer. There have been remarkable instances of success, continued Mr. G. in Devonshire, fifteen persons have lately been baptized, and several instances of conversion have taken place among the Catholics, who abound in that county. He was deputed, if he attended this meeting, to use the words of the poor villagers, and thank the ladies and gentlemen for their

contributions, and for sending the Gospel amongst them.

Matt. 18 : 18 : *Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.*

The Saviour here clothes all his disciples with an official authority, with which he had previously invested Peter. Chap. 16 : 19.—They were to be the founders and governors of churches—they were to dispense laws, and to institute all necessary rules and regulations for the protection, welfare, enlargement and perpetuity of Christ's visible kingdom. For this work they were duly qualified, being endowed with miraculous gifts, and invested with appropriate authority. To them were committed the keys of the kingdom of heaven, the doctrines of the gospel. Whatever they taught as obligatory on men, was approved by God, and ratified in heaven; and whatever they declared to be not obligatory on men, was also approved by God and ratified in heaven. Thus the apostles acting in their official capacity as inspired men, absolved the church from an obligation to perform circumcision and keep the law of Moses. Acts. 15. Acting also in the same capacity they pronounced many things to be obligatory on the church as a body and individually. Being infallibly guided, their decisions on these matters were all ratified in heaven. The authority of the Apostles extended also to all affairs of church discipline. The power delegated to them by the Saviour as expressed in the verse at the head of this article, seems from the context to have special reference to church discipline. The Apostles being inspired or infallibly guided by the Spirit in all their official acts as the ministers of Christ, were eminently qualified to determine who were worthy of excommunication from the society of Christians, or of absolution from church censure. Their decisions in these respects being righteous would be approved by God.—*Vermont Telegraph.*

CHRISTIAN PREACHER.

"Thou who studieth to convince, to persuade, to carry away the hearts of the people to whom God hath sent thee, make neither Cicero nor Demosthenes thy models.—investigate the ideas, appropriate the language and seize the spirit of the inspired writers. Heat thy imagination at the flame which burned within them—and with them endeavour to elevate thy mind to the mansions of God—to light which no man can approach unto. Learn of those great masters to handle the sword of the Spirit, and to manage the word of God quick and powerful and piercing, to the dividing asunder of soul and spirit, and of the joints and marrow. When the Holy Spirit deigns to distinguish one of his servants by gifts of this kind, my God! with what a rich profusion hath he the power of doing it! He fires the Orator's imagination with a flame altogether divine; he elevates his ideas to the least accessible region of the Universe, and dictates language above mortal tongues."

If all the blind men in the kingdom should endeavour to bear me down, that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both, they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium: yet their exceptions produce no uncertainty in my mind: they would not, they could not, hesitate a moment if they were not blind. Just so, they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth, which renders them proof against all the sophistry of infidels. I am persuaded we have many plain people here, who, if a wise man of the world was to suggest that the Bible is a human invention, would be quite at a loss how to answer him by argument drawn from external evidences; yet they have found such effects from this blessed book, that they would be no more moved by the insinuation than if they were told, that a cunning man, or set of men, invented the sun, and placed it in the firmament.—So, if a wise man only was to tell them that the Saviour was only a man like themselves, they would conceive just such an opinion of his skill of divinity, as a philosopher would do of a clown's skill in astronomy, who should say that the sun was no bigger than a cart-wheel.

NEWTON.

For the Christian Secretary.
THE FUNERAL.

The church bell toll'd. With measured step and slow, they came
 To the grave's brink. No pomp was there, no gaudy mockery
 Of woe, no sigh save what was felt, no feigned tear;
 None stood around that grave, with ill concealed joy
 But half disguised, by the forced tears they shed.
 All felt the stroke; yes, deeply felt, the hand of heaven.
 They mourned the death of one, whose virtues had engravened themselves on every heart.
 And she was beautiful.
 Her laughing eyes had often shone with pleasure, as they met
 Those of her friends, who now stood weeping round her bier.
 Her sylph-like form had flitted o'er the fields,

And her bright blushing cheek, had shone with health,
 But now 'twas cold and pale.

The church bell toll'd—
 The mourning band drew near to take a last farewell;
 They bow'd to kiss the cheek, which once, had mocked
 The rose in its full bloom.
 The church bell toll'd again.
 The coffin now was lower'd into the gloomy vault, to lay
 Till Christ shall bid the dust arise with beauty more divine.
 The holy pastor now drew near, while tears, Unfeigned tears, bedew'd his reverend cheek. But no oration studded with a labor'd skill, Flow'd from his lips. Ah no, he spake to mourning hearts,
 In Jesus' name he bade them cease to weep. He spake of life to come, of the short interval That would elapse, ere we should join her happy spirit,
 And with the blood wash'd throng, sing praise to Jesus' name.
 He ceas'd to speak. A holy calm was felt, And mourning hearts were comforted.
 The church bell toll'd once more—
 They slowly left the place, and sighs were heard,
 But every heart could own the hand of God.
 ELOISA.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JAN. 3, 1829.

We notice that our brother in the "Observer," has transcribed a dialogue into his paper from the *Western Intelligencer*, on the subject of "Close Communion."—We trust he is well aware, and that his readers will not forget that this is a very unfair way of treating an argument. The merest novice can dress up a man of straw, and destroy him at pleasure. Give to any man of common sense, both sides of an argument on any subject, and he can render one side, or the other, imbecile, or even ridiculous, at pleasure: but we seriously enquire, is this the way to ascertain the truth? To cause one disputant to utter sophistry, and the other nonsense, is this the way to enlighten the public mind on an important subject of Christian duty? We judge not—Such levity in professed Christians is painful to discover.

We repeat again, without fear of contradiction, what we have often before said, that our Congregational brethren act on precisely the same principles in regard to Church Communion, with Baptists—and they cannot overthrow the propriety of our practice, without destroying their own foundation. Congregationalists and Baptists both hold alike, that baptism is essential to Church Communion. Congregationalists maintain that sprinkling, and pouring, and immersion, are each, and all of them baptism. Baptists hold that immersion only is baptism; and who does not see, that the question between us, is not, what are the prerequisites to communion, but what is baptism.

We do not know but some Congregationalists will deny that baptism is essential to Church Communion, but we believe that the number who hold thus, is very small. Some Baptists hold thus, and therefore commune with the unbaptized.

It might not be unprofitable to enquire into the effect of promiscuous communion, on the few Baptist Churches who have been beguiled into it in this country. Take Mr. Chase's Church in New-York for an example. With all the orthodoxy of their sentiments in other particulars, with all the aid that their Presbyterian friends could render them, they have finally been compelled to take refuge in downright Presbyterianism. This was doubtless the least calamitous result which they could embrace. The Baptist Church in Bozra, in this State, if we are rightly informed, have practised promiscuous communion with much "contention," and "doubtful disputation," until now; neither church, nor Christian, communion is enjoyed, and the church has nearly lost its viability. And if the splendid talents, and fervent piety of Robert Hall, in England, cannot draw together a congregation respectable in point of numbers, have we not reason to believe, that the Head of the Church has indeed put the mark of his disapprobation on the practice.—We might extend these remarks much farther, for we are not insensible that Congregationalists are misleading the public mind on this point; but we forbear, believing that the Spirit of the Lord will remove the face of covering, and cause truth to prosper and triumph.

NEW GEOGRAPHY AND ATLAS, BY J. OLNEY, HARTFORD.

We were highly gratified with the Geography by Mr. Woodbridge, and also by the appearance of a work on the same subject by Mr. Goodrich; but we confidently give our opinion, that the public will be satisfied that in point of practical utility, and adaptation, the "system of Modern Geography, or a view of the present state of the world, simplified, and adapted to the capacity of youth, accompanied by a new and improved Atlas, By J. Olney and published by D. F. Robinson," in this city, excels any thing of the kind that has preceded it.

No man is better able from his situation, to detect and apply a remedy to the evils of former systems of instruction in this important branch of learning, than Mr. Olney. Sustaining the situation of principal of the public school in this city; his long and intimate acquaintance with the business of imparting in-

struction to youth, particularly in this branch; and having before him the labours of his predecessors, his situation and experience has enabled him to present to the public a work on Modern Geography, which we doubt not, will receive their approbation and extensive patronage.

The last number of the National Preacher, contains a Sermon preached before the Clergy at the commencement of Williams College, Sept. 3d, 1828, by Richard S. Storrs, A. M. of Braintree, Mass.; entitled Christian and ministerial self-denial, and faithfulness urged from the example of Christ. Text, 21 Cor. viii. 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

It will be perceived by a notice in our paper of to-day, that a meeting of the Convention is to be held in this city on the 15th inst. The meeting has been deferred to that time to accommodate the delegates belonging to the New London Association, it having been understood that there was to be a meeting of that body on the Tuesday preceding the day fixed upon for the meeting of the Convention. This arrangement will afford sufficient time for the delegates to arrive from that meeting.

By a letter just received from J. W. Esq. dated Wallington, Dec. 29th, we have the pleasing intelligence, that two professed believers were by baptism added to the Church in that place on the last Lord's day. The place of worship occupied by the Church is crowded on the Sabbath, and a marked solemnity is observed on the minds of the hearers. It will be peculiarly pleasing to many, to learn that "the health of Mrs. L. is materially better."

The Southern Union Conference met on the 17th ult. with the 1st Baptist Church in Lyme. A delegation of Ministers and laymen from twelve churches were present on the occasion. The exercises were deeply interesting to all present, and there are many reasons to hope and believe, it will be highly profitable to the church with which it met.

The next meeting of the Conference will be held with the Church in Newtown on the 14th and 15th inst.

As it will be seen by a notice in this paper, that a special meeting of the Convention of Baptist Churches in this state and vicinity will be held at the same time, we would respectfully suggest the propriety of postponing the time of meeting for the above conference, to some future day. Doubtless most of the brethren who would calculate to attend the conference, would also desire to attend the convention.

NOTICE.

A special meeting of the Convention of Baptist Churches in the State of Connecticut and vicinity will be held at the Baptist Meeting House in Hartford, on Thursday the 15th day of January instant, at 11 o'clock A. M. Business of importance will come before the Convention, and it is therefore particularly desirable that the delegates from each church will attend.

JONATHAN GOODWIN, Pres't.
Hartford, Jan. 1, 1829.

NOTICE.

A meeting of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity, will be held at the Baptist Meeting House in this city, on Wednesday, the 14th day of January instant, at 2 o'clock, P. M. By order.

A. DAY, Secretary.

General Intelligence.

CONGRESS.

Among the petitions presented to Congress are remonstrances against the Auction System, signed by vast numbers from various parts of the Union. Number of petitions is now 17,000.

Captain Curtis, of the brig New-England, of Providence, lost his life while the vessel was lying in the harbour of Matanzas, on the 1st inst. under the following circumstances:—The Cook, a black fellow, had got at the liquor and was intoxicated, when Capt. Curtis arrived on board about dusk, and after some insolent language, he struck the Captain, upon which he was secured, and the rope's end administered to him. Shortly after he again attacked Capt. C. and knocked him down with a billet of wood. The Captain on recovering, procured a musket, and went forward with the mate to secure the Cook, upon which the latter sprung upon him, and they were both precipitated over-board. The Cook was taken on board, but nothing was heard or seen of Capt. C. and it was supposed he must have been stabbed when the Cook rushed upon him. The black fellow was placed in custody, and would in all probability be hung for his crime. The above particulars are extracted from a letter to the owner of the brig, with a perusal of which we have been favoured. Capt. Curtis belonged to Bowdoinham, Me.—*Prov. Am.*

The Destroyer.—Found dead in Canterbury, Ct. on the night of Sunday the 7th inst. an infant child of—Watson. Verdict of the Jury of inquest was that it came to its death by suffocating in bed, in consequence of the intemperance of its parents.

A letter from Mexico states, that the Senate had refused to ratify the Treaty with the United States negotiated by Mr. Poinsett—but that this decision was to be reconsidered, and it was hoped would be reversed.

The same letter states, that Gen. Rincon had attacked the forces of St. Anna, and pursued them into the city of Oaxaca, which place was occupied by both parties.

Lord Cochran.—This hero of Valparaiso

has left Greece and sailed for France. After all his boasting—after raising the expectations of all Europe, he has abandoned the cause he espoused, carrying with him \$17,000 from a starving and oppressed people, as compensation for his services, viz., the capture of one small sloop, belonging to the enemy.

Eastern Boundary.—The Portland Argus contends that the right of Maine is perfectly clear to nearly all the land involved in the important boundary question—and that this portion of the claim should never have been submitted to an umpirage; but maintained by arms, if it could not have been otherwise secured. The claim goes for a territory of about 10,000 square miles—more than 6,000,000 of acres of valuable soil, worth a dollar an acre. The district would form 180 townships, of six square miles—and in 15 or 20 years might contain a population of from 100,000 to 200,000 inhabitants. The Argus also says, "We happen to know it as a fact, that many persons in New-Brunswick do contend that the true boundary of that Province lies certainly as far west as the Penobscot, and most probably as far as the Kennebec!"

Territory of Huron.—In the bill now before Congress it is proposed that the territory shall be bounded by the states of Illinois and Missouri river on the south, by the Missouri and White Earth river on the west, by the northern boundary of the United States on the north, and by a line running through the middle of Lake Michigan to the northern extremity of the lake, and thence due north to the Canada line, on the east.

Cherokees.—Mr. Elias Boudinot, in consequence of a declining state of health, has relinquished the editorial charge of the Cherokee Phoenix. The New Echota Academy has commenced operations. The treasurer of the nation advertises for proposals for building a court house at New Echota. The Phoenix remarks on the inconsistency of Gov. Forsyth who thinks it would be cruel to expel the Cherokees from their own land within the limits of that state, and yet recommends the extension of all the laws of Georgia over them which would in effect be expulsion.

The Cherokee legislature has passed a resolution, declaring the farms, houses, &c. of persons enrolling themselves for emigration, forfeited.

Warren Bridge, Boston.—This new avenue to our city over Charles River was opened yesterday, and was toll free for the day.—*Chr. Watchman.*

This Bridge is, from the solid abutments, 1445 feet in length, and stands on 75 piers, 7 posts in each pier, with girders, braces, and spurs shores to every pier. To which may be added 320 feet over the flats on the Boston side, which is filled up solid, making the length of way 1765 feet. The first post was driven on the 11th of June, and the last the 20th September. From the time of driving the first post to the opening of the Bridge is six months and 14 days. The flooring is hemlock lumber, 12 inches deep; on this a proper thickness of clay and gravel is put, and the whole way Macadamized.

The width of the Bridge is 44 feet; the carriage way 30 feet, and side walks 7 feet each. The Draw, for the passage of vessels, is well situated, as regards the current, has two wharves, and is the most convenient to pass, of any on the river, or in the vicinity of Boston. Buys are also placed above and below the Bridge for the convenience of vessels passing. The avenues to this Bridge on both sides of the river, surpass in width, convenience, and beauty, any avenues leading to Bridges in Boston or its vicinity. It leads from the centre of Charlestown Square to the centre of the Mill Pond, lands in Boston; and its direction is exactly north and south.

The Anti Universalist, is about to be removed from Providence to this city, as a more central situation. Our readers are apprized of its object and character. With men in some states of mind, it is calculated we believe to be useful; although it has more to do with ridicule and invective than we can fully approve. There is a discussion at present going on in its pages, between the editor and a universalist minister, undertaken by mutual agreement, which attracts the attention of persons on both sides of the question; which we hope may have a favorable influence on the minds of the wavering.—*Bos. Rec.*

The Scottish Missionary Society have published a part of Dr. Wayland's Sermon on the Dignity of the Missionary Enterprise, as a Quarterly Paper.

Rev. Mr. Tinson, Baptist Missionary from Jamaica, we learn from Zion's Advocate, has arrived at Portland. He was lately mentioned in the Watchman, as contemplating a visit to our States.

DOMESTIC ECONOMY.

Improvement of Candles.—By John Murray F. L. S.—I steep the common wick in lime water, in which I have dissolved a considerable quantity of common nitre or salt petre. By this means I secure a purer flame, and more superior light; a more perfect combustion is ensured, snuffing is rendered nearly as superfluous as in wax candles, and the candles thus treated do not run. The wicks must be thoroughly dry before the tallow is put to them.—*Brester's Journal, Oct. 1828.*

Cows.—A bushel of potatoes, given half at night and half in the morning, with a small allowance of hay, is sufficient to keep three cows a day. On that allowance, their milk will be as rich and as good, and the quantity as great as in the summer months, when the cows are in good pasture.

Mr. Aaron Carman, a resident of the State of New York, has obtained a patent for improving the breed of horses by a new and useful mode of feeding them. This seems a more reasonable thing than to run them to death at horse races to improve the breed.

The Troy Budget says, that the stumps and roots of trees may be easily removed from the ground, in the winter, by digging a little over and round them, so that the frost may penetrate beneath.

Mr. P. Williamson, of Philadelphia, has gained the premium of fifty dollars offered by the New York Fuel Society, for the best invention of a cast metal stove, fitted for cooking, baking, &c. with coal. One may be seen in operation, at the Masonic Hall Hotel.

Useful Hint.—The following discovery has been lately communicated by the Royal Society of Sweden to that of London; "After roasting a house with wood, boil some tar and mix it with finely pulverized charcoal till it is of the thickness of mortar—spread this with a

trowel about a fourth of an inch thick over the roof—it will soon grow hard, and defy all the vicissitudes of weather. Roofs thus covered, have stood in Sweden above a century, and still want no repair.

PICKLE FOR BEEF AND PORK.

The following recipe for making pickle for beef and pork, is strongly recommended for the adoption of those who pickle beef and pork for family use. Persons in the trade who will adopt it will find a ready sale for their beef and pork. It has been used by many families in this city, and always approved. I do not hesitate to say, that there is no pickle in use to be compared with it.

Recipe.—Six gallons water, 9 lbs. salt, coarse and fine mixed, 3 lbs. brown sugar, 3 oz. salt petre, 1 oz. pearl ash, 1 gallon molasses to every 6 of water.

In making a larger or smaller quantity of pickle, the above proportions are to be observed. Boil and skim the ingredients well, and when cold put it over the beef and pork.—*N. Y. paper.*

American Tin.—Professor Hitchcock, of Amherst, has obtained from a hitherto unknown kind of ore found at Goshen, in this state, globules of well characterised metallic Tin. It corresponds exactly with the genuine English tin, and no difference was found in the results of different experiments. It is said tin has not before been found in the United States, though diligently sought after; and in this instance, the professor has but a single specimen, which very exactly resembles the tin ore of Bohemia.—*Bost. Trav.*

M. Achille Murat, son of the former King of Naples, has obtained from the legislature of Georgia permission to plead and practice law in the several courts of that state.

The government of Buenos Ayres has ratified the treaty of Peace agreed to by the Emperor of Brazil, and the blockade of the La Plata has been raised. The news of peace was so unexpected at Buenos Ayres the 15th Sept. that every thing was at a dead stand.

Forgery.—Another case of forgery to a large amount has been discovered in London. One house, the partners of which are members of the Society of Friends, will lose 5000 pounds. This house, it is stated, had any punishment short of death been awarded by the law for this crime, would have brought the culprit to trial, but this not being the case, he was suffered to escape, after having been confined in a private room for some time. The person who committed the forgery was in some credit as a merchant, and resided in one of the lanes leading into Fenchurch street. He is said to have sailed for America.—*N. Y. Adv.*

A letter from Rio Janeiro, of October 31st received at the office of the New-York Mercantile Advertiser, says—"Mr. Tudor [U. S. minister,] has concluded a Treaty of Commerce with this government."

ATMOSPHERIC PRESSURE.

The pressure or weight of the atmosphere as shown by the barometer, the sucking and air pumps, is near 15 pounds on every square inch, so that if we could entirely squeeze out the air from between our two hands, they would cling together with a force equal to the pressure of double this weight, because the air would press upon both hands; and if we could contrive to suck or squeeze out the air between one hand and the wall, the hand would stick fast to the wall, being pressed on it with the weight of above two hundred pounds that is, near 15 pounds on every square inch of the hand. By a late very curious discovery of Sir Edward Home it is found that this is the very process by which flies and other insects of a similar description are enabled to walk up perpendicular surfaces, however smooth, as the sides of walls and panes of glass in windows, and to walk as easily along the ceiling of a room with their bodies downwards and their feet over head. Their feet, when examined by a microscope, are found to have flat skins or flaps, like the feet of webfooted animals, as ducks and geese; and they have towards the back part or heel, but inside the skin or flap, two very small toes, so connected with the flap, as to draw it close down upon the glass or wall the fly walks on, and to squeeze out the air completely, so that there is a vacuum made between the foot and glass or wall. The consequence is, that the air presses the foot on the wall with a force greater than the weight of the fly, which is thus retained in its position. It has likewise been found that some of the larger sea animals, are, by the same construction, enabled to climb the perpendicular smooth surfaces of the ice hills among which they live. Some kinds of lizards have the same power of climbing, and of creeping with their bodies downwards, along the ceiling of the room. In the large feet of these animals, the contrivance is easily observed, of the two toes or tightners, by which the skin of the foot is pinned down, and the air excluded in the act of walking or climbing; but it is the very same, only a larger scale, with the mechanism of a fly's or a butterfly's foot, and both operations, the climbing of the sea horse on the ice, and the creeping of the fly on the window or the ceiling, are performed exactly by the same power as the weight of the atmosphere.—*Casket*

The indulgent parent, who takes pleasure in giving a child, after the age of eighteen months, all he craves, "should be presented," says a celebrated physician, "as a directing post in a cross road, with three indexes, one pointing to an ignominious death, one to a lunatic asylum, and the other to poverty and distress."

PRINTER FOR BURNAB.

On the 31st ult. Mr. Cephas Bennet of Utica, was appointed by the Baptist Board of Foreign Missions, to join their establishment at Maulding. He will go out as printer to

the mission, and is expected to leave this country in one of the spring ships. He will take with him a press and other materials for his department, which can be better obtained here than in India. Types have already been ordered at Calcutta, and will be found prepared on his arrival.

Servants.—A fund has been established at Stockholm, for the reward of servants who have distinguished themselves by their virtue and fidelity. The King has subscribed 1000 crowns the Prince Royal 500 and the Princess Royal \$300.

LITERARY.—We learn that Messrs. Lincoln and Edmunds, who, as already mentioned in our columns, have recently published an edition of Baxter's Saints' Rest, are preparing a stereotype edition of his Call to the Unconverted. Also a second edition of Jay's Lectures.—Thomas A. Kempis, revised and somewhat abridged by Rev. Howard Malcom,—the Travels of True Godliness, &c. &c. These works will be sold separately, and also in sets, entitled the Christian Library.—*Id.*

A Quebec paper states that the magistrates in that city are resolutely determined to prevent the sale of ardent spirits on the Sabbath day. We wish as much could be said of the magistrates of New York.—*N. Y. Obs.*

John W. Hundley, Esq. of Kentucky, has given his obligation to pay 600 dollars annually, for seven years, to the Presbyterian Education Society of Kentucky, for the purpose of affording to ten young men, a classical and theological education, for the gospel ministry.

The Rev. Charles S. Steward, late missionary to the Sandwich Islands, has been appointed Chaplain in the American Navy. He expected to embark at Norfolk, about the 10th of December, on board the frigate Guerriere, bound to the Pacific, and among other places to the Sandwich Islands.

The appointment of such a man to the Chaplaincy in our Navy, is not a matter of course, and we trust will not be without the most salutary effects. We regard it, in the present case, with more particular interest, because of the shameful and outrageous conduct, at the same Islands, of the officers and crew of the U. S. ship Dolphin.—*N. Y. Obs.*

The Rev. WILLIAM TAYLOR, Pastor of the second Baptist Church in Sanborn, has received and accepted the appointment of the Trustees of the Baptist Convention of N. H. to become their Agent for one year from the first of January next.

Mr. Taylor has been very happily situated with his people, who were very loth to relinquish his services. And it is much to their credit that they were willing, for the cause's sake, to part with him for one year.

Mr. Taylor's commission will lead him to every Baptist Church and Society in the State, among which it will be his object to nurture old, and form new societies, auxiliary to the State Convention, for the benefit of Foreign and Domestic Missions, Education for the Ministry, Sabbath Schools and Bible Classes, and by his labours to awaken a spirit of more ardent and active piety. Such an agency has long been needed in this State; and it is believed that the rising cause of the denomination throughout New-Hampshire will receive an increased impetus and advantage.—[Communicated.]

For the Visitor & Telegraph.

HOW TO KEEP FROM ASKING A BLESSING.

And it came to pass in those days that Satan was sore grieved, that certain men, when they did eat, called upon El Shaddai. Wherefore he betook himself to counsel.

Satan having called a conclave in hell's remotest north, he submitted the case to his companions.—After various advices the following was unanimously adopted.—That whereas many, who call upon El Shaddai, do also pique themselves on their politeness; therefore, resolved, that it shall be the object of all noble-minded devils in their attempts to blot out the name of El Shaddai,—1st, To set aside the use of tables, so far at least as the last meal in the day is concerned.—2d, To scatter in various parts of the room those, who would partake of that meal.—3d, To create and keep up much loud talk just about that time.—4th, To spread the opinion that it is vulgar to eat at a table, and 5th, To hinder by the aforesaid and all other possible means, the asking of a blessing at said time. The above resolutions no sooner passed, than measures were adopted to carry them into effect; and the reports brought back by those who sallied forth to execute them, were very favourable. In a short time twenty thousand christians gave up as vulgar the practice of asking a blessing at tea. There was, however, one old Clericus, that saw through the scheme, and would still call upon El Shaddai, whether at table or not. So soon as every thing was prepared, he stopped the servant, and reverently closing his eyes and lifting up his hands, he called upon God. This case was single and did much perplex Satan, but soon he withdrew and left Clericus to his bigotted obstinacy. It is hardly necessary to inform the reader that this is a true statement. "In all thy ways acknowledge" God. If guilty repent and reform.

DEDICATION.

Hillsborough, N. H. Nov. 20, 1828.

On the 5th inst. our beautiful New Meeting-House, erected on a fine site, about 65 feet long and 45 wide, was opened for divine services, and dedicated to the great Jehovah, Father, Son, and Holy Ghost. The house has a cupola and

bell, and is finished in a neat modern style, for the accommodation of the Baptist Church and Congregation in this town. The Rev. Charles Cummings is Pastor of the Church. Rev. Mr. Lawson, Pastor of the Congregational Church in that town, invoked a blessing and read select portions of scripture; Rev. Mr. Whiting, Pastor of the Congregational Church in Antrim, prayed; Rev. Joseph Elliot, of Sexton's River, Vermont, preached the sermon from Isaiah lxvi. 1 and 2. Rev. Mr. Ames, Pastor of the Baptist Church in Washington offered the dedicatory prayer, and the Pastor of the Church pronounced the benediction.

The day was pleasant, the assembly large, the services spiritual and appropriate and the singing excellent. Every thing has hitherto moved harmoniously among this happy people, and their prospects are truly encouraging.—*Christian Watchman.*

New Hampshire.—A bill has passed a third reading, in the House of Representatives, of N. Hampshire, and will probably become a law; dividing the literary fund of that state, among the different towns.—*N. Y. Advertiser.*

TRACT DEPOSITORY.

The Baptist General Tract Society's Depository, formerly of New London, is removed to Norwich city, and is kept by Elder William Palmer, who is appointed to that office by the Board. Tract Auxiliary Societies or individuals may be supplied with the following Tracts according to the proposals of said Board.—*Viz:*

No.	Memorable Thoughts,	Pages,
1.	Dwight on Drunkenness,	16
2.	Great Error Detected,	12
3.	Life of Mrs. Hamilton,	12
4.	Christian's Directory,	8
5.	Great Question Answered,	16
6.	The Scriptures,	8
7.	The One Thing needful,	4
8.	Man as he is, and must be,	12
9.	Grace of God and a Holy Life,	8
10.	Brazen Serpent,	4
11.	Shepherd and his Flock,	20
12.	The Twins,	4
13.	Church Discipline,	12
14.	Christian Fidelity to Friends,	8
15.	Prayer for Divine Influence,	8
16.	Inconsistencies of Conduct,	4
17.	Memo's Departure from Popery,	12
18.	Earl of Rochester,	4
19.	Uses of Baptism by A. Fuller,	12
20.	Surest way of thriving,	8
21.	Memoir of Krishna Pal,	16
22.	Contented Villager,	8
23.	Efficacy of the Scriptures,	8
24.	Infidel convinced by a Child,	8
25.	Terms of Communion by S. H. Cone,	12
26.	Dairyman's Daughter,	24
27.	Village in the Mountains,	20
28.	Swearer's Prayer,	4
29.	Death of an Infidel,	6
30.	Letter from a Nobleman,	4
31.	John Wilson,	12
32.	Little Martha, by C. D. Mullery,	8
33.	Fragments by P. Henry,	4
34.	Laundry Maid,	12
35.	Progress of Sin,	8
36.	Poor Joseph,	4
37.	Conversion of a Universalist,	8
38.	James Covey,	4
39.	Bible the Test of Truth,	12
40.	Divine Songs for Children,	24
41.	Intemperance by J. Kitterage,	12
42.	Conversion of A. Fuller,	12
43.	Scriptural Manual on Baptism,	24
44.	Scriptural Guide to Baptism,	60
45.	Amelia Gale,	8
46.	Examine your State,	4
47.	Memoirs of Temperance Pascal,	24
48.	Life of Luther,	12
49.	Missionary Success,	8
50.	Heavy Charges,	4
51.	Nature and Importance of Religion,	12
52.	Parental Authority Enjoined,	4
53.	At 10 pages for one cent.	

Tract Magazines and a supply of the 1st Vol. of Bound Tracts containing 41 No's. are expected from Philadelphia soon.

WM. PALMER.

Agent for Norwich Depository.

TRACT SOCIETY.

THE Annual Meeting of the Connecticut Branch of the American Tract Society, will be held on THURSDAY evening, the 8th of January, at the North Conference Room, at half past 6 o'clock. Addresses from several gentlemen may be expected.

CHAS. HOSMER, Secretary.

Jan. 3d, 1829.

MARRIED.

In this city, by the Rev. Barnas Sears, Mr. Benjamin F. Orcutt of Stafford, to Miss Laura Davis of this city. Mr. Elisha Babcock, to Miss Charlotte Howlet, both of this city.

At Glensbury, on the 25th Dec. Thomas Robertson, Esq. of Groton, to Miss Matilda Gleason.

At Glensbury, Mr. Wm. Pease, to Miss Olive Smith.

At Suffield, by Rev. Calvin Philles, Mr. Henry B. Heath, to Miss Phoebe Granger.

Mr. George Franklin Burbank to Miss Mary Seargent; Mr. Harvey J. Hubbard, to Miss Lucinda Adams.

OBITUARY.

In this city, Capt. Enoch Powers 36. Mr. Wm. Burgess.

At Manchester, Doct. John Hubbard, of East Windsor, aged 35 years.

At East Windsor, Mrs. Hephzibah Stoughton 43, wife of Mr. John Stoughton, 82.

At Ellington, Mr. Graves Smith, 69.

At Middletown, Mr. Ephraim Bailey, Jr. aged 32.

At Southington, Mr. Levi Hart, 24.

NOTICE.

Agreeable to an order from Oliver Pease, Esq. Judge of Probate for the district of Suffield will be sold at public auction, all the real and personal estate, with the incumbrance of the Widow's Dower that belonged to Moses Austin, late of Suffield, deceased, on the 21st day of January, 1829, at the late dwelling House of said deceased, (unless previously disposed of at private sale.) Sales to commence at 1 o'clock, P. M.

MOSES S. WARREN, Administrator.
Suffield, Dec. 26, 1828.

POETRY.

DREAM OF HEAVEN.

Lo, the seal of death is breaking,
Those who sleep its sleep are waking,
Eden opens her portals fair!
Hark, the harp of God are ringing;
Hark, the seraph's hymn is singing,
And the living rills are flinging
Music on immortal air!

There, no more at eve declining,
Sans without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper,
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing,
In the bowers of paradise;
Where the forest of life are flowing,
Flowers unknown to time are blowing,
Mid superior verdure glowing,
Than is sunn'd by mortal skies.

There the groves of God, that never
Fade or fall, are green for ever,
Mirror'd in the radiant tide:
There, along the sacred waters,
Unprofaned by tears or slaughters,
Wander earth's immortal daughters,
Each a pure immortal bride.

There no sigh of memory swelleth,
There no tear of memory dwelleth,
Hearts will bleed or break no more;
Past is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning,
Life's glad waves and golden shore.

O, on that bright shore to wander,
Trace those radiant waves' meander,
All we loved, and lost, to see;
Be this hope, so pure, so splendid,
Vainly with our being blended?
No! with time ye are not ended,
Visions of eternity!

SAINTS IN GLORY.

There is a dwelling-place above;
Thither to meet the God of love
The poor in spirit go.
There is a paradise of rest;
For contrite hearts and souls distressed
Its streams of comfort flow.

There is a goodly heritage,
Where earthly passions cease to rage;
The meek that have gain.
There is a board, where they who pine
Hungry, athirst, for grace divine,
May feast, nor crave again.

There is a voice to mercy true;
To them, who mercy's path pursue,
That voice shall bliss impart.
There is a sight from man conceal'd;
That sight, the face of God reveal'd,
Shall bless the pure in heart.

There is a name, in heav'n bestow'd;
That name, which hails them sons of God,
The friends of peace shall know,
There is a kingdom in the sky,
Where they shall reign with God on high,
Who serve him best below.

Now pause, and view the votaries o'er,
Who faithful to the Saviour's lore,
The Saviour's blessing seek.
The poor in spirit lead the train,
Then they who mourn their inward stain,
The merciful, the meek.

And here the pure in heart; and here,
Who long for righteousness, appear;
And they who peace ensue;
And they who cast on God their cares,
Nor heed what earthly lot is theirs,
If they his will can do.

These are the saints, the holy ones,
For whom the Saviour's blood atones;
Who, by his Spirit seal'd,
His call with willing mind obey;
In whom the Father will display
The bliss to be reveal'd.

Lord, be it mine like them to choose
The better part; like them to use
The means thy love hath given:
Be holiness my aim on earth,
That death be welcom'd as a birth
To life and bliss in heaven!

There, wearing crowns and holding palms,
In "hymns devout and holy psalms"
Those spirits just unite
With thy celestial angel train;
Cleans'd by the Lamb, no spots remain,
No speck of earthly mould, to stain
Their robes of dazzling white.

No sounds of woe their joy molest;
No sense of pain disturbs their rest:
No grief is felt within;
But God has wiped away the tear
From every face, and keeps them clear
From anxious doubt, and startling fear,
From sorrow as from sin.

Bishop Mant.

We are informed that the following article on *Waterville College*, was written by a very respectable Attorney at Law, who received his academical education at the Military School at West Point.

From the *Waterville Watchman*.

WATERVILLE COLLEGE.

The Fall examination at this College commenced on Tuesday, the 2d of Dec. instant, and was closed on Saturday following. Several gentlemen belonging to this and the adjoining towns were present, and appeared highly gratified by the exhibition of talent and industry on the part of the Students, and the extent and value of their attainments. They were critically examined in the studies they had passed over in the nine weeks that had elapsed since the commencement of the present term. The Seniors, in Paley's Evidences, and that part of Enfield's Natural Philosophy, which treats of Optics. The Juniors, in Paley's Moral Philosophy, Legendre's Geometry, and the Greek language. The Sophomores, in Blair's Lectures on Rhetoric, Legendre, and

Greek; and the Freshman, in the Latin and Greek languages, and Euler's Algebra. The classes, we are told, have made greater proficiency during the same time, than has been usual at this College. In the Senior class, the inequality of genius and application was not so strongly marked as in the others. In some cases the scale of merit could be easily and clearly defined. But while, to individuals, whose talents and attainments assure to them a high career of honor and usefulness in coming time, we accord the highest praise, we can now recollect none worthy of decided and unqualified disapprobation.

Of the capacity and fidelity of the officers, and of their zeal to advance the interests of literature and science, and to elevate the character and standing of the College, we had the most satisfactory proofs. In the business of education, innovations daily occur and improvements are often made. Too frequently, systems are adopted having no recommendation but their novelty, while others, useful in themselves, are abandoned to gratify popular caprice. To most minds the labors of acquisition afford pleasure, while those of retention often excite emotions little short of disgust—and are performed only from necessity and a conviction of their importance. This is an evil incident to our nature, which can only be overcome by the most untiring vigilance, and persevering industry. We think, therefore, that system of instruction best adapted to our higher literary institutions, which offers the greatest facilities, and incitements to the acquisition of useful knowledge, and tends most strongly to establish habits of mental discipline. Under a good system, powerful intellect and profound learning are by no means the sole requisites for a good teacher. Facility in communicating instruction, and adapting it to the capacity and genius of the pupil, is a qualification no less important and useful. Possessing the necessary mental endowments with Literary and Scientific acquirements of a high order, the officers of this College have, we think, adopted a system of instruction which secures the advantages, to which we have alluded. True it is severe and requires the most patient industry. It calls into constant exercise the discrimination, judgment, and memory of the student. To glide thro' the prescribed course at this College, and, on receiving its honors, know less than he did at his matriculation, is next to impossible, for one not entirely destitute of capacity and manly pride.

In this system of instruction, the examination forms a striking feature; and is in fact, an epitome of the whole. It is not slight, but minute and severe. Its object is not merely display and parade. It is of deeper import. It accustoms the mind to act under the pressure of responsibility—creates habits of decision and methodical arrangement, of thorough investigation and retention, so important in all the business of life. To the student, particularly, if through inattention he is subject to chagrin and disappointment, it is one of those prominent events, which fasten on the mind all their incidents. Under the excitement of such a moment, his genius grasps the principles of science, traces their obvious and discovers their remote relations, and his mind becomes familiar with their practical application. He feels also, that he is in the presence of impartial judges, belonging to that Society, with which he must soon mingle, on whose report his reputation and future success may, in no small degree, depend. Here then is a direct appeal to his pride and interest. Such examinations also furnish to the officers similar incentives to a faithful discharge of their important duties. Here they must fully exhibit their own qualifications. To return to the ordinary mode of instruction pursued by the present officers of this College. At the daily recitation or lecture, each scholar is subject to the strictest scrutiny, and is not relieved from his embarrassment, when he has blundered through an unintelligible translation of a sentence in a Latin or Greek classic—or made a still more inexplicable statement of a proposition in Mathematics. He must after this attend his instructor through a philosophical and critical enquiry into the construction and idiom of the language, or a lucid statement and demonstration of the principles of the science.—Hence the extent of his knowledge is ascertained and its deficiencies supplied—or his negligence and consequent ignorance detected and exposed, corrected and enlightened.

With the aid of such Philologists as Professor Conant and Tutor Chaplin, the study of the dead languages becomes interesting and does much to correct the taste and improve the discrimination of the student. He is not suffered to grope his way, content with a mere literal version, often conveying no definite idea—but is made acquainted with the collateral facts historical and geographical as well as local habits and institutions, which enter so much into the structure of all language. Dr. Chaplin's profound learning, extensive information, and acute logical mind, render his instruction in Moral Philosophy, &c. of great value. But over the study of Mathematics, Professor Pattison's system of instruction throws a charm, that softens its harsh and forbidding features. Before the black board each scholar must rely on his own

resources—and concentrate all his powers. Here is the contest of intellect—the field of honor for genius and industry, but no retreat for dullness or sloth. The Professor invites the fullest and most familiar discussion. Ready and communicative himself, he requires of the Student in return, the utmost precision, accuracy and promptitude.

In fine, to the patrons of science abroad, we would say that the examinations at this College are worthy of their personal attention. From these, more than the parade of exhibitions and commencements, they would learn the merits of the institution, and the extent and justice of its claims upon public patronage and support.

THE LATE MR. BARNES.

It will be recollected that we noticed in a former number of our paper the melancholy death of the distinguished individual whose name stands at the head of this article. The following appropriate tribute to his worth, taken from the New-York Spectator of the 9th inst. is an extract from the report of the Hon. Gulian C. Verplanck, President of the Board of the New-York High School Society, on behalf of the Trustees, which was read on Saturday the 29th ultimo.

Daniel H. Barnes was born in the county of Columbia, in this state, in or about the year 1785, and was educated at Union College, in Schenectady. He early devoted himself to the instruction of youth, and soon after he had completed his collegiate course, was appointed master of the Grammar School attached to Union College. Here he gained not only experience, but reputation, and some years after was chosen principal of the respectable academy of Poughkeepsie, one of the incorporated seminaries of education under the patronage and visitation of the Regents of the University of this state.—That institution flourished under his charge for several years, and in it many individuals now filling honorable stations in various walks of life, received the most valuable part of their classical and scientific education. He was, however, tempted to leave this station by an invitation to Cincinnati, Ohio, where he was placed at the head of an incorporated academic or collegiate establishment for the higher branches of education. At Cincinnati his situation was honorable, and his services, as usual, were laborious and successful. The enterprise, the activity, the rapid growth and improvement so conspicuous in that country, unparalleled in its progress in population, cultivation and refinement, were congenial to the unwearied activity and benevolent ardor of his own mind. The yet unexplored natural riches of that region of the west, added, besides, fresh excitement to his liberal and indefatigable curiosity. But he found the climate of Ohio unfriendly to his constitution, and was reluctantly obliged, some years ago, to resign his duties there, and return to his native air on the Atlantic coast. He then established a private classical school in this city, where he soon acquired the same reputation which he had enjoyed at other places of his residence. In this city, his mind was enlarged and excited by new subjects of curiosity and instruction, and the society of men eminent in various ways for talent or acquirement. His studies took a wider range. He became an ardent and successful student of natural history. From the study of the languages and literature of antiquity, he advanced on to the higher branches of philology and the philosophy of language. He improved his knowledge of chemical and physical science, and became conversant with their application to the useful arts.

During this period, too, his early and deep-seated religious convictions and feelings which had long ruled his life, led him to the more regular and systematic study of theology, and he became an ordained minister of the Baptist church.

Sensible, doubtless, that the instruction of youth was the peculiar talent which had been intrusted to him, and believing that he could thus, "according to his ability," best serve his Master, he never became the regular pastor of any church or congregation. His appearance in the pulpit was therefore rare and occasional; but I am told that his discourses and public prayers were distinguished for the soundness of their doctrine, and the earnest fervor of their eloquence. His theological opinions were those of the Calvinistic Baptists. That he believed the doctrines he professed, firmly and conscientiously, his life is a proof. That sincerity in his own belief was united in him with charity for those who differed from it, is attested by his friendly connexion in this institution, with an Associate Principal of the Society of Friends, and a Board of Trustees of various other denominations; and still more with the earnestness and fidelity with which on proper occasions, he here enforced the great principles of faith and morals upon a large body of pupils, educated in all the different modes of worship known among us, without ever irritating the feelings or exciting the prejudices of any parent or pupil.

The respect and confidence with which he was regarded by that numerous and respectable body of Christians with whom he was immediately connected, were shown first by his appointment to a professorship of Hebrew and Greek in a theological institution founded some years

ago, for the instruction of candidates for the ministry in the Baptist church; and more recently, by his unanimous election to the office of president of the Columbian College, in the District of Columbia, a seminary of general learning, under the peculiar, though not exclusive, patronage and government of the same communion. This last appointment, after some suspense, he relinquished in favor of this institution, to which he had been devoted from its foundation.

From the *New Baptist Miscellany*.

ON PASTORAL VISITS.

Perhaps there never was a time since the commencement of the Christian era, in which the church of God was blessed with so great a number of talented ministers as the present. It were easy to enumerate some whose eloquence equals, if it does not surpass, that of the senate or the bar, and others, whose erudition and knowledge entitles them to distinguished riches in the temples of literature and science. They can reason of righteousness, temperance, and a judgment to come so as to make their hearers tremble. When descending on the sublime truths of revelation, their tongues are as the pen of a ready writer; the Holy Spirit, in many instances, accompanies the word, so that sinners are converted from the error of their ways; they are added to their respective churches, but then, alas! in many cases, after being introduced into the church, they are left. The consequence is, such individuals may, perhaps, wander into the paths of error and vice for want of those salutary hints and friendly admonitions which can only be imparted by constant and familiar intercourse, and which are oftentimes better received, and leave a more lasting impression than public discourses.

Christian Pastors are sometimes not aware how deeply their people feel any apparent neglect, and how grateful to them is the spontaneous call for kind inquiry or religious conversation. Were these means duly prized we should not so often hear loud and heavy complaints that ministers do not visit the people of their charge, or that their visits are principally confined to a few of the most opulent of their respective churches and congregations.—How often has it iterated in our ears, Mr.—is an excellent preacher, but he does not visit his people. The writer has known instances in which ministers have passed by the doors of some of the poorer members of their flock week after week, month after month, year after year, without ever calling to enquire after their state, either in reference to the present world or that which is to come. Now, this, it will not be denied, is a very serious charge, inasmuch as it constitutes the omission of one of the most important duties of a Christian minister. Surely, such things ought not to be, and should put every one upon the anxious inquiry, "Lord is it I?" Can it be reasonably expected that prosperity should attend churches, the ministers of which are so forgetful of their duty?—Is not every pastor a bishop, an overseer, an under shepherd? And do not those terms imply unremitting vigilance over those committed to their care, and a tender solicitude for their welfare? And can these be supposed to exist under the cases above alluded to? Instead of being able to adopt the language of the holy, the zealous, the persevering, the affectionate Paul, who could say to the Thessalonians "We were gentle among you, even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us;" do not such ministers, in part, merit the terrible charge brought against the shepherds of old, "the diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost?" Ezekiel xxxiv. How can a minister give to a saint and sinner a portion of meat in due season if he be ignorant of the state of their hearts, the workings of their minds, their wants and their woes? and how can he become acquainted with these unless he visits them? Persons in heaviness through manifold temptations often to go to the sanctuary, but they find not Him who is their beloved and their friend. They return to their homes, but all is dreary; the voice of rejoicing which once resounded through their tabernacles is exchanged for that of lamentation and woe. They obtained not comfort at the house of God, because nothing was said directly applicable to them; whereas, had such persons been visited by their pastor at their homes, had he sympathized with them so as to identify himself, as it were, with their distresses; had he poured the balm of consolation in their perturbed minds, by directing them to the Great Physician, might not their sorrows have been alleviated: might they not, by these means have been inspired with fresh courage to endure as seeing Him who is invisible? "A word spoken in due season how good it is! It is like apples of gold in net work of silver." Christian intercourse, prompted by that charity which seeketh not her

own, but the things that are Jesus Christ's is the bond that effectually unites saints to each other, and pastoral visits is that which chastens and cements the whole. Wherever a spirit of brotherly love exists, it will evidence itself in that friendly intercourse, that exhibition of Christian feeling and sympathy, and that delightful fellowship for which we are contending; and without this our churches must necessarily resemble mere ropes of sand, and present the unlovely aspect of disunion, indifference and discontent. A church in this state, may, indeed, sometimes appear to be rich, and to have need of nothing, while, alas! it possesses only the shadow without the substance, the body without the soul. The deficiencies of the pastor, it is granted, should be supplied by the members, and especially the deacons of the church, and his neglect cannot be supposed to exonerate them from their obligations, but it will generally be found, as is the pastor so are the people. Let then, a minister be vigilant to know the state of his flock; let him look well to his spiritual household; let him discover an earnest solicitude for their temporal, but especially their spiritual welfare, and the deacons and members will insensibly imbibe the same spirit; they would catch a spark of the same hallowed fire, and thus the churches of the saints would be edified, comforted, and established. Unanimity would attend all their deliberations: zeal would characterize all their undertakings, peace, with her balmy wings, would overshadow, and love, with its benign influence, would cement and sweeten the whole. There is nothing chimerical in this conclusion, since it is only the natural effect of combination of holy tempers and an exemplification of true Christian fellowship. That every Christian, deacon, and especially minister, may duly weigh and profit by these remarks is the prayer of,

A Deacon of a Baptist Church.

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Including A History of the Burman Mission.

BY JAMES D. KNOWLES,

Pastor of the Second Baptist Church in Boston.

THE deep interest which the Christian public have manifested in the diversified and hazardous scenes of the Mission to Burmah, and the persevering and arduous labours of Mrs. Judson, must ensure an extensive subscription to this work. The condensed History of the Mission, which will also be comprised in the publication, will be happily adapted to excite increased efforts for the advancement of Missionary operations. The Ministers of the Gospel are particularly solicited to act as Agents in procuring subscribers in their several societies, which can be effected, without waiting to receive a prospectus.

CONDITIONS.

I. The work will consist of about 350 pages, duodecimo, and will be accompanied with a copperplate engraved portrait of Mrs. Judson, with a Map of the Burman Empire, and a specimen of the Burman Language.

II. The price will be One Dollar, neatly bound, and eighty-seven cents, in boards, with cloth backs.

III. To persons who obtain subscribers, and become responsible, the work will be furnished on the following terms: on less than 25 copies, every sixth copy will be furnished gratis—

from 25 to 50, every fifth copy.

Boston, 59 Washington-Street, Dec. 1, 1828.

Subscriptions for this work will be received at the office of the Christian Secretary.

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Hartford, June 21.

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